/16 cont./

854 live together, or her mother if she lives near by. If the mother does not return in time to feed the child, the relatives who are taking care of him will try to initiate him into taking some new food. When the trips are for a long time, the mother takes her little ones along seated on the burro which serves as their transport, in order to avoid the problem of starting them off on a new kind of food when they are very small or when she has no one in whose care she can leave them.

Frequently, the child will attach himself to a relative who shows him kindnesses or small attentions, but he prefers the care and company of his mother above all others and shows his happiness in her presence. This situation can change when the child passes his third year, an age when he begins to lose his devotion to his mother and to show it for a maternal uncle or aunt to whom he becomes attached and whom he follows as they carry out their various duties, even leaving his mother for long periods.

If the mother is poor and has no assistance in bringing up her child -- because she lives far away from her relatives and cannot afford the services of a female slave or bond servant -- she has to take care of him by herself. When the child is very small she [482] carries him in her arms except when he is sleeping, although at times he sleeps in her lap. When he has grown bigger and can sit up, his hammock is tied at the top to prevent his falling out when he wakes up.

The fourth month, when he starts to sit up, she carries him [482] during the day astride her hip and held by her arm. /17/ It must be noted that during the first month he is carried on her shoulder in an upright position, and he is seated on her legs, recumbent on her lap. At two months she does not give him this support for his back, and it is not unusual at four months for her to seat him [145] on the ground. From this time onward he begins to crawl, and it is then that the mother starts giving him slightly less personal attention as she lets him crawl about without worrying about what [145] he picks up to eat or drink, so that it is at this age that the greatest number of stomach troubles and an increase in infantile mortality occur.

[69 cont.]
of self-defense. If we take into account the high infant mortality among the Guajiro population, which reaches a very high rate (32.97%) according to the data collected by the investigators Virginia de Pineda Giraldo and María Rosa de Recasens, whose findings were published in the Boletín de Anqueología (47), we

47. Pineda Giraldo Roberto. "Informe preliminar sobre aspectos sociales y económicos de la Guajira [Preliminary Report on Social and Economic Aspects of La Guajira]."

can even better explain the series of prohibitions, of patterns established to protect the future mothers and unborn children from the malevolent influence of the spirits, whether of humans, animals, etc.

On the other hand, we can deduce from this study the following points: 1) Medicine practiced by shamans, intermediaries between the two worlds, is carried out almost exclusively on adults, for whom they prescribe the curative methods they deem essential in accord with the patient's illness. 2) On the other hand, curing by [70] divination, which we have called household curing, using a common term, has its field of action among newborn babies and mothers-to-be. 3) In this last type we encounter an extremely interesting fact, the ambivalence of certain animals, represented by their double capacity to cause illness and at the same time to cure it. 4) In the application of household preventative medicine, magic called sympathetic is frequently practiced. 5) In one of the accounts we find the occurrence of the magic action of a plant. This deals with the plant used to make the mammary glands secrete their milk after a mother had lost it and the child still requires to be breast fed. As the plant is able to produce milk, the mother by contact with it will inevitably be able to do the same, according to native belief. This aspect has been fully treated by Castiglione in one of the chapters of his work Encantamiento y Magia [Enchantment and Magic]. We wish to quote only a few paragraphs which will better clarify